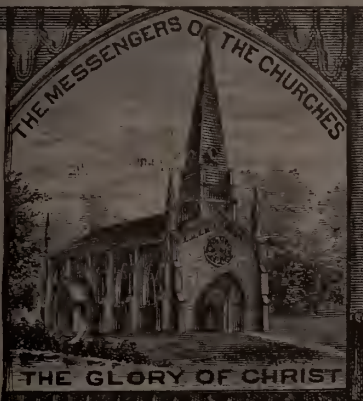


NOVEMBER, 1897.

# HERALD OF MISSION DEWS

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No. 11

R. M. Sommerville, EDITOR  
NEW YORK.

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569 SEVENTH AVENUE, NEW YORK.

## HERALD OF MISSION NEWS, 1898.

A Monthly Journal issued in the interest of Christian Work  
in the Reformed Presbyterian Church, U. S. A.

There will be no departure from the following terms:

1. The price of the paper will be 50 cents a year, *strictly in advance*; 62 cents when mailed to subscribers in New York City and to foreign countries.
2. Subscriptions can begin any time, but *must end* with the calendar year.
3. No subscriptions will be received for more than one year in advance.
4. Free copies will be mailed only to exchanges and to one in each congregation, who will send us news items.

R. M. SOMMERVILLE, EDITOR AND PROPRIETOR,

325 W. 56th Street, New York.

## OUR VIEWS OF MISSION WORK.

“WHEREFORE, WE FAINT NOT.”\*

*Rev. J. W. F. Carlisle, Newburgh, N. Y.*

These words from the lips of the Apostle Paul show that he, as a Christian worker, was free from fainting spells, and they give this divine message to us this evening—all Christian workers may be kept free from fainting spells. The word “faint” signifies a “caving in” of the manhood through cowardice or weakness. The Greek word means to turn out badly, to act cowardly, to prove recreant. We may term it the “faint-heartedness” that seizes one in the face of great trial, difficulty, duty. To faint is a sign of weakness, not necessarily a sign of badness. Many good children of God have fainted at some hour of their Christian life, but they always have confessed that it was due to their careless abiding in His love. While Jehovah is very tender towards those that faint, it is better not to faint—better for one’s self, better in the eyes of an unbelieving world, better as a witnessing power for God. Moses fainted at the “rock,” and it left a big spot on his record. Aaron fainted in the valley of Sinai, and marred his honored name. The mighty Elijah fainted by the juniper tree, and must have afforded great laughter for King Ahab’s court. Luther fainted oft-

times in the midst of the great difficulties and trials of the Reformation, and had to be chided gently by his Catharine. These great men of faith have caved in, but it was not to their credit, nor for our inspiration. Divine provision has been made for the prevention of “faints.” Deeper abiding produces stronger abounding. “Why art thou cast down, O my soul? Hope thou in God.” *Psa. 42:11.* “He restoreth my soul.” *Psa. 23:2.* “He giveth power to the faint.” *Isa. 40:29.* “Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee.” *Isa. 41:10.* “Let not your heart be troubled: ye believe in God, believe also in Me.” *John 14:1.*

Jesus Christ never fainted. He had much to make Him faint-hearted. Billows upon billows passed over Him. His Gethsemanes grew in number and intensity as the life neared its close. What kept Him? Not His Deity, nor His Sonship. He was kept by His peculiar love for the Father, His powerful passion for man’s salvation, His consciousness of the Father’s approval, and His daily walk with God. “The Father is with Me—I am not alone—I do always those things that please Him.” What kept Jesus from caving in will keep His followers. We can be kept from fainting as we possess His love, passion, consciousness of the Father’s approval, His daily fellowship with God. Have we

\*Outline of a sermon on 2 Cor. 4:16, preached at the ordination of Mr. Theodore M. Carlisle, and contributed, at our request, to HERALD OF MISSION NEWS.



these? Can we say, The mind of Jesus is my mind. His love my love, His passion my passion, His consciousness my consciousness? His early disciples could say that, and which one of them had fainting spells? They faced unheard-of dangers and difficulties in His Name, and endured—because filled with His mind.

The Apostle Paul speaks of the whole band of apostolic workers: "We faint not"—we do not cave in.

Let us concentrate our study on Paul himself as one free from "fainting spells" in his Christian service.

This was his motto: "Be steadfast, unmovable, always abounding in the works of the Lord, forasmuch as ye know that your labor is not void in the Lord." Mark the words, *always abounding*. Paul had taken the double "A" degree in the school of Jesus Christ.

All servants of Jesus Christ should strive after this degree. It is only given to those who have shown good scholarship in the King's college. The scholarship is shown in mastering the sacred art of *always abiding* in His love. (John 15.) To pass an examination in this study is of greater worth for a student of the ministry than all the homiletics and hermeneutics and theologies and histories and Hebraism combined. (I often wonder why good Presbyteries that boast of standing for the "faith once delivered unto the saints," give this subject a wide berth in examinations of candidates for the ministry. It may be that we have outgrown the apostolic era!)

Paul knew one thing—Jesus Christ, the art of living with Him and working for Him. All his Epistles testify to this. Second Corinthians excels them all in giving us pages of his biography from his

own diary—it gives us the deepest look into the Apostle's heart. Farrar says: "Second Corinthians opens a window into the very emotions of his heart." All ministers of Jesus Christ should make it their great book on "Pastoral Theology." Read it, study it, pray over it. As we turn over its leaves, we see the sufferings of true ministry, we have an insight into the passive side of Paul's life, we can hear the great Apostle crying, "Behold the wounds I have received in the house of my friends," yet the great undertone rings forth clearly and strongly, "We faint not." And when we ask him the secret of his endurance, he tells us the secret in this section. Six big things keep his spirit from going under—he has a big consciousness of the greatness of his ministry; a big life aim to reflect the truth through his clean, daily living; a big faith in what he taught and preached; a big insight into the unseen world; a big supply of the Lord's grace; a big expectation of having an eternal tabernacle in the Home-land. It was his faith in these six big things of the Kingdom that kept him from going under, from "caving in." He dared to launch out into the depths of God.

"Wherefore, we faint not."

First of all, consider this: Paul had much to make him "cave in."

Some people never faint, because they have nothing in their life to weigh them down. Paul had much to weigh him down. When we see what he had to carry, we begin to wonder at his endurance. A careful study of his Epistles in their chronological order will show the weight of the burden. We might analyze it thus: A great ministry had been committed to him, "Seeing we have this ministry"; deep afflictions in the performance of his work,

"We are troubled on every side, yet not distressed"; cruel upbraidings hurled at him by the ultra-conservative party of the Christian Church; the loss of physical power and energy, "Our outward man is perishing."

We might arrange these four elements of the burden carried by him under the four letters of his name *Paul*, and so make it easy for memorizing.

P—Preaching the mystery of the Gospel to the Gentile world. He was a "chosen vessel" to bear God's name to the Gentiles. Fully conscious he was of his mission: "If ye have heard of the dispensation of the grace of God which is given me to you-ward, how that by revelation He made known unto me the mystery, that the Gentiles should be fellow-heirs." Ephes. 3:1-8. His missionary journeys with their hardships and dangers, and his incessant pastoral care, show the earnestness of the man as a preacher of the unveiled truth.

A—Afflictions which he suffered in his own body for the sake of preaching this Gospel. "We are pressed on every side, yet not straitened; perplexed, yet not unto despair."

U—Upbraidings most cruel and heart-rending thrust at him by those calling themselves the friends of the truth. They called him an impostor, a self-seeker, a dishonest man. It pained deeply his sensitive nature. In the closing chapters of this Epistle he opens to us his wounded heart, yet he says, "I faint not."

L—Losses of physical strength and mental energy. The earthen vessel was badly cracked—"Our outward man is decaying." Feebleness was coming on the great servant of Jesus, he was becoming fast "Paul the Aged." Not that he was old in years, but his work had worn him

out. Read the biographical sketch in 2 Cor. 6:3-10; 11:23-28. What man of giant strength of body and mind could pass through such a strain without "wear and tear"? We are not surprised that the "vessel of clay" is cracking.

Repeat this P.A.U.L., and ask yourself: "Did Paul not have much to make him *cave in*?"

Second. What held him up? What kept him from faint-spells? He tells us in other passages that *hope* did, that the *Spirit* helped in his infirmities (the Greek is, "The Spirit gave a hand"), that he had learned the secret of contentment, and that this strong message had come to him, "My grace is sufficient for thee."

In this Corinthian section, he tells us that these *six big things* of God held him up. Let us emphasize three or four of these:

I. A big consciousness of the greatness of the ministry.

"Seeing we have this ministry, as we have obtained mercy, we faint not." Paul never thought that it was a great thing that he had condescended to be a minister with all of its losses and sacrifices; he always spoke of it as a great honor and privilege God had conferred on him. "And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry—*me who was before a blasphemer*." 1 Tim. 1: 12, 13. Such is the tone of all his Epistles. A man who talks that way will not faint underneath the burden of his sacred office. Would that we all had this same consciousness of the greatness of our calling.

II. A big life aim of manifesting the truth of his message by his walk. Paul was ambitious, ambitious to have the approval of heaven, and to recommend the

religion of Jesus Christ to the world by the simplicity and sincerity of his life. "We have renounced the hidden things of shame, we walk in no craftiness, we handle the word of God with no deceit, we aim to manifest the truth and thus commend it to every man's conscience in the sight of God." The greatest sermon a preacher can deliver is his daily walk. "For our glorying is this, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world." 2 Cor. 1:12. Robert Murray McCheyne was not a great sermonizer, but a grand walking discourse. Any man who has such an ambition to walk well has no time for fainting. Such an aim keeps him strong, active, energetic.

III. A big faith in what he was teaching and preaching.

"We also believe, and therefore speak." Paul was a man with a "message," a message whose truth had been attested by him. He says: "You ask me why I go on speaking after being troubled on every side? I speak because my faith compels me to." What an answer: "We believe—we speak." "The preacher must have a message; it should be born into the preacher's soul with overmastering vividness, and held there in an atmosphere of homage as the veritable utterance of God." Ezekiel ate the roll before his delivery of it to the people. Jesus said we must eat His body before we have life in us. The trouble of our day is that the most of us have no message—the word of God is rare. Instead of "Christ and Him Crucified," themes of "Social Reform," and "Political Reform," and a thousand other

"what-nots," are being pulpitized—and the people are dying for want of bread. Sawdust is not seed. "There is bread in my father's house, yea, bread to spare, and I am dying with hunger."

When a man has a clear message from the throne to deliver he has not time for fainting, he is kept busy in speaking a word in season to those that are tired. (Isa. 50.)

IV. A big supply of grace constantly coming into his vessel.

"The inward man is renewed day by day." His vital union with Jesus Christ gives him a daily fresh supply of His Spirit. This vital union with Jesus Christ is pouring into Paul the living water, love, joy, peace, gentleness, fortitude, vigor. The whole secret of a strong spiritual ministry lies in possessing this home-supply of spiritual power. It is this that enables the "servant of Jahveh" to sing in that grand section, Isaiah 61, "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to the poor; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, to paraclete those that mourn."

There is much for the "servant of Jehovah" to do—he must be preacher, surgeon, emancipator, paraclete: he must live by the open fountain of the grace of Jesus Christ.

In closing, these words were pressed home on the hearts of the pastor-elect and the members of the congregation. They were urged to take as their motto, "Therefore, seeing we have received this ministry, *we faint not.*"



## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—Rev. Jas. S. Stewart, writing under date of October 1st, says: "I am very glad that the Rev. R. J. Dodds is to be on the way so soon. Surely Mersina needs him and he is well fitted for the work." The schools in the town were re-opened September 20th. And Mr. Stewart and his family have returned from the mountains. The letter contains some items of public interest: Yakooob Juraidiny, the licentiate stationed at Tartoots, was very ill for several weeks but seems to be improving slowly. Yakooob Haddad, of Bahamra, is also quite ill with fever. Some time ago the missionaries decided to help the people of Gunaimia, one of the most promising out-stations in this field, to erect a dwelling-house for the teacher. It was impossible to rent a house and they were not willing to have him leave the village for want of a home. The people have agreed to furnish \$20 in money or labor and the missionaries are contributing of their own money for this purpose. Mr. Stewart says, "We have good prospect of a school as soon as the building is finished."

SUADIA, SYRIA.—Writing from Kessab, September 8th, Miss Maggie B. Edgar, who was appointed to take Miss Cunningham's place during her furlough, says: "We are drawing near the time for re-opening our schools, and I will be returning to Suadia in about two weeks." After speaking of the prospects in that field, she adds: "I have enjoyed the months I have spent in Suadia, and I can see, in some ways, far better opportunities for teaching and influencing the people than in Latakia."

MERSINA, ASIA MINOR.—Dr. Metheny begins a letter, dated September 21st, in this way: "I can assure you that the news of Mr. Dodds' return was very grateful to us all. We are glad that Rev. R. J. Dodds is the one who is to come, as the people here all love him, and besides his knowledge of the language will enable him to take hold of the work at once. Such a man is needed. The congregation would certainly grow weaker if there was no pastor to look after the members." Then after some remarks intended only for the Board, he says: "I wish you would make at least a slight mention in the *HERALD OF MISSION NEWS*, of a donation from the ladies of Syracuse Congregation of a box of bandages and surgical dressings. I was much pleased to find the bandages so neatly rolled and pinned and the dressings so tidily done up. There were also enclosed four dolls and wardrobe made by the skillful hands of some of 'the little daughters of Zion' in that congregation, which I am sure will rejoice the hearts of some poor sick little girls. I appreciate the gift all the more as it was entirely unsolicited and shows a greater degree of interest in the work than if I had 'begged' for it." Dr. Metheny also reports the opening of the girls' school and speaks of the prospects for the coming year as very bright.

CYPRUS.—Rev. Henry Easson, in acknowledging receipt of money for building purposes, writes that he can now see his way to put up the walls and put on the roof and finish two or three rooms. He says: "We have only three rooms where we are, having given up the rest of the house to Dr. Moore, as he needed it for

his medical work. Three rooms, where we will not be in other people's way, will be far better than our present quarters. I hope, however, in the future to fix up a large room in the basement for a Bible depot and reading room; and, as the building will be near the public road between two cities, I feel that in many ways it will be for the advancement of the Lord's work as well as a shelter for us in our work for the same loving Master. The money is His and I shall go ahead, trusting Him to furnish what will be required for this purpose."

Within a few days we have received the following contributions:

A friend of missions.....	\$5.00
Mr. Matthew Miller.....	5.00
New York, N. Y.	
Mrs. M. C. McFarland and daughters	10.00
Beaver Falls, Pa.	

We shall gladly report similar offerings from other parts of the Church.

The colporteurs-evangelist, expected from Smyrna, has arrived. His name, written in English, is Antonio Vamvoës. He has been employed at the same wages that the Mission has been paying Licentiate Daoud Saade. The combined salary of these two laborers is only £108, or less than \$540 a year, and the British and Foreign Bible Society has granted £50, or about \$250, to aid our Mission in this department of its work.

A few weeks ago Mr. Easson drove to Famagusta, or, as the place is now named, Vrosia, and found M. Daoud well pleased with his new field of labor. He reports in the mountains where he spent the summer and in the town large audiences to listen to his Bible readings.

There is a fine opening for gospel work in Nicosia, the capital of the island, with

its 20,000 inhabitants, if the Church will only meet the expense of another laborer for that field. "The Armenian Protestants," Mr. Easson writes, "have commenced a service there and have an attendance of over 50 every Sabbath. Mr. Milligan, the manager of the Ottoman bank, who is a Scotch Presbyterian, has given them a room and has written home to see if he can get some money to help pay the salary of an evangelist." He sent word to Mr. Easson, suggesting that our Mission ought to have charge of the work. However, nothing can be done without funds.

CHINA.—Good news comes from this field. In a letter written early in September, Mr. McBurney writes: "We have succeeded in renting a house in Tak Hing Chau at a reasonable figure, and can now begin to make calculations for the next step, whatever it may be. The house is outside of the city limits, one block back from the river, on one of the principal streets, and in a good location for a chapel. It is not a large house, nor is it very convenient for a dwelling, but we will have to use it for general purposes until we can secure more suitable property." Further particulars we cannot give, until the letters in regard to this matter have been laid before the Board and acted upon. Tak Hing Chau, as Mr. McBurney tells us, is more central than other points named in the Report to Synod, and there are no other mission workers settled nearer than thirty miles. There are also three large market towns not more than ten miles to the north, where there is no Christian work of any kind in operation. These places can be reached by boat or overland, and the missionaries will have daily communication with Canton and Hong Kong.



From a private letter from Mrs. Robb to Mrs. Sommerville, we venture to take a sentence or two: "Here we are mixed with people of all faiths and religions. The majority of them think we are strict indeed. But I am sure if there was more backbone to some of their teachings, the Chinese would have a nobler and higher view of Christian living. Surely China needs more missionaries. But there is no room here for men and women who approach heathen religions in an attitude of apology for intrusion, or with doctrines which are contrary to God's Word."

AFRICA.—A remark of Bishop Tucker in the *Church Missionary Intelligencer* for March, though startling, seems to be borne out by the facts which he presents. He says that in Uganda "we are face to face with a work almost unparalleled in the history of the Christian Church." The facts upon which this statement is based have recently been collected on the spot by men who are actually engaged in the work. These are some of the facts: There are in the sixteen provinces of Uganda, from which the details are given, 57,380 "readers." A "reader" is not always a Christian, but he is one who desires to read the Word of God for himself, and he is in the line of those who are studying Christian truth. Among these men are several of the great chiefs, who are devout Christians, some of them of long standing. There are thirty-three islands in the Victoria Nyanza, and on these islands there are no less than 6,395 "readers." The number of churches or reading houses is given as 321, having sittings for 49,751. These buildings are of all sizes, some of them having accommodations for only thirty, while the great cathedral on Namirembe Hill will

accommodate 4,000 worshipers. Most of these houses are built of reeds, timber and grass. They are said to be bright and airy, and in some instances beautiful, although they are not of a very permanent character. The average attendance on the Sabbaths is given as 25,300, while at the week day meetings there are present 6,307.

These figures are certainly most significant. But more significant than these even is the table giving the number of teachers or preachers. There are two classes of these: first, those that have been recognized and formally set apart by the Church Council; and, second, those who are approved simply by the local governing body and the missionary in charge. The majority of these latter are not paid at all, and are simply honorary workers. Of the first class there are 192, and of the second class 533, making a total of 725. Some of these have no great education, but as a rule they are said to have a "thorough knowledge of the Gospel in their heads and the love of God in their hearts." Of the total number of "readers" given above, it is found that over 20,000 have gone beyond the rudiments, and can read the Gospels, and that they are engaged in the study of the Word of God. Bishop Tucker says: "The Baganda do not read as we at home, alas! too often do—a few verses in the morning, hurriedly read, and as soon forgotten, and the same again in the evening, and the book closed for the rest of the day. For hours they pore over their books, comparing Scripture with Scripture. The result is a knowledge of Scripture, certainly of the Gospels, far beyond that of the average professing Christian at home, and a change of life as significant as it is real. Men who once lived lives of debauchery, sin and immorality have their fetters broken

and go forth continually in the glorious liberty of the Gospel of Christ. And this, not as the result of a mere gradual improvement from evil by the exercise of a strong will, but as by the finger touch of the Most High, who has raised them from being the slaves of Satan and the captives of vice, and set them on high, capable of living to His glory."

In March, 1896, there were not less than 2,500 communicants in the churches of Uganda. This story is most wonderful in view of the brevity of the time since the people were in absolute darkness, without a written language and under the entire dominion of Satan. When the central position of the Mission is considered, and its relations to other sections of the great Continent, as well as the character of the Baganda, the words of Bishop Tucker are not too strong:

"Now is the opportunity. Now is the crisis in the history, it may be not of Buganda merely, but of nations in Central Africa, whose millions are as yet lying in darkness and the shadow of death, but who, through the grace and power of God and the instrumentality of the Baganda, may even in this generation be brought out of darkness into the marvelous light of the Gospel of Christ."—*Missionary Herald*.

PERSIA.—Twenty-five years ago the whole Presbyterian Mission was centered in the single station of Oroomiah, with a little band of five missionaries, one of whom was a physician. At present there are six principal stations, four of which are large and important cities. There are sixteen ordained missionaries, five missionary physicians and one lay worker. The entire missionary staff at the present time, including

ladies, is 63. The native preachers, from 53, have increased to 121. From 746 Church members the roll has increased to 2,823, while the total additions to the Church during the quarter of a century number in all more than 3,000. Educational work has expanded from two boarding schools to 9 thoroughly-equipped institutions, with an aggregate of 450 pupils in their various departments, including academic, theological and medical lines of instruction. The total of pupils in all the schools has increased from 865 to 3,502. The medical arm of the Mission has assumed a position of great influence and usefulness, with three established hospitals located at Oroomiah, Tabriz and Teheran, and five large dispensaries, one of which will soon be another hospital at Hamadan. Christian forces are rallying, and the spiritual leaven working.—*Monthly Letter Leaflet*.

#### AT HOME.

ALLEGHENY, PA.—Mrs. Anna M. Sproull, Treasurer, has sent us the following financial statement in regard to the Aged People's Home, for the six months ended 27th of September:

Receipts from all sources.....	\$3,244.18
Total expenditures.....	1,222.81
Balance.....	\$2,021.37

This amount is made up as follows:

For investment .....	\$1,125.00
Admission fees.....	625.00
For furnishing rooms.....	271.37

The payment of \$1 entitles to membership. There are at present 172 members. There are three aged people in the Home and others are making inquiries.

The Lord's Supper was dispensed in the

Central Allegheny Congregation on the first Sabbath of October. The weather was very favorable. About 175 gathered around the table. Seventeen of the Spring Garden members having attended the communion in their own chapel, last June, preferred to wait till another season before communing again. There was an accession of nine: two by certificate—one, formerly a member in a sister congregation, who had left on account of the Church troubles in 1891; another, who had for a number of years lived out of the bounds of the church, but is now living in the city; and five by profession, four of whom were from Spring Garden Mission. The sermons of Rev. S. G. Connor were earnest, evangelical and practical. The action sermon was from Ps. 84:11: The appropriateness of the sun as an emblem of God in the light of modern science. The communion was one of the largest and pleasantest the congregation has ever had.

Boston, Mass.—The sacramental feast was held in Second Boston, Oct. 10th. Rev. T. M. Slater, of Bovina, N. Y., assisted. There were five members added. It was a season of deep spiritual joy. From the summit of the mount the congregation looked back over its 26 years of service with gratitude, and into the future with confidence and exultant hope.

J. M. F.

The First Church held its communion on the first Sabbath of October. Rev. T. P. Robb, of Linton, Iowa, assisted. We also had the pleasure of a visit with Mrs. Robb, who also united with us in the celebration of the Lord's Supper. On Sabbath morning our eyes opened on one of the finest autumn days among the many fine days this fall. The air was clear and warm and

invigorating. The attendance was large at all the services. Our accessions were very encouraging, and the spiritual gain of great importance. Mr. Robb preached with great power, and with acceptance. On Sabbath evening, when he concluded his part of the work and was about to leave us, we all felt the time only too short. Mr. Robb was also very helpful in his table talks. The concluding sermon of this communion season was delivered by the pastor on "The Enduement of the Holy Ghost."

Altogether, we have only thanksgivings to offer the Head of the Church, and I am sure our lives will be given more unreservedly to His service.

SAMUEL McNAUGHER.

CACHE CREEK MISSION.—A private letter from Miss Alice Carithers closes with the following incident, which we will give our readers: One of the old chiefs of the Comanches died this week (Oct. 25th), and the body was brought to this place for burial. His death illustrates the danger of neglect. His son-in-law and family are Christians, and they and the friends in the Mission had pleaded with this chief to come out on Christ's side. He acknowledged the "road good," and said he would be baptized "if the Father would cure him of paralysis and weak eyes," with which he was troubled. He and his wife were present at last communion.

The friends here and the children are in good health.

CEDAR LAKE.—This congregation celebrated the Lord's Supper, October 17th. There was an increase of four, one of these by baptism. On Monday they made a unanimous call upon C. McCleod Smith.



The congregation is in a prosperous condition and desirous of having a settled pastor. \*

CHICAGO, ILL.—The Covenanter Church in this city is making progress. During Mr. Smith's administration in the summer, there was an increase in the attendance both at church services and Sabbath-school. There has been a still further increase during the autumn months. It is an evidence of vitality in the congregation itself when a change of minister does not check its growth. The congregation showed its appreciation of Brother Smith by a special meeting held the first Wednesday evening after our return. Addresses were made by representatives of Sabbath-school, Ladies' Missionary Society, Young People's Christian Endeavor and the congregation. A handsome umbrella was presented to Mr. Smith, as a token of the universal esteem in which he is held by all. Words of welcome were also given to the returning minister and his wife, which were much appreciated. We had received our *substantial* token in May, before our departure.

As this contribution came from the Church in general as well as from our people in Chicago, we wish to say that it was very highly appreciated, and we are glad to say it has been the means of enabling Mrs. Wylie and myself to regain to a considerable extent our former health. We return refreshed by our visit abroad, and enter upon our work with renewed interest. We believe there are such evidences of the divine favor as indicate the permanence of the Church here. The hearty support given by the young people of the Iowa Presbytery, and others; the words of encouragement received by those

who were formerly Covenanters residing in the city; the number who came from other churches and united with us at the organization April 23d, are tokens of more than human good-will.

A good many are attracted to our services by the simplicity of our worship and by the use of the Psalms. Two weeks ago a Scotch lady heard us singing. Her daughter said to her, "Mother, I believe they are singing Psalms." She came to the service and remained for Sabbath-school. The congregation has not been a Sabbath without preaching since the beginning of our work, one year ago Oct. 18th.

Rev. M. A. Gault has preached for us and given us encouragement by his help. Prof. J. M. Coleman's services during the past summer were much appreciated. Dr. R. B. Cannon worships with us every Sabbath and assists in the services. Rev. T. P. Robb recently gave us an able sermon.

When in Belfast two friends encouraged us by starting the building fund. They gave five pounds each. We hope others will follow in rapid succession.

The missionary churches in the West have generally been liberally supported. It is right that they should be, for the brethren who *inaugurate* the work in our larger cities have difficulties to contend with which the members of settled congregations never meet. Those who are the pioneers in Church work have the questions that come to older congregations together with the additional duties and responsibilities of breaking up new soil and securing a hearing for an unpopular cause.

In one respect the Church should have a different policy, viz., it should start a new mission congregation with a church building on which there is no debt. To build up a self-supporting congregation and at

the same time carry a church-building debt, is more than the Church should ask of those who are the heralds of its principles in cities and countries which have not before heard them.

The same policy should prevail in all our Missions, whether in Syria, China, Selma, Oklahoma, or in our cities where we plant home mission organizations. When this subject is candidly considered, we believe it will be so. J. MILLIGAN WYLIE.

CINCINNATI, OHIO.—Rev. J. C. Smith reports an addition of three to the church at the communion, second Sabbath of October. Two of them were received by baptism.

EAST END, PA.—The regular fall meeting of Pittsburgh Presbytery was held in the East End Church, Pittsburgh, D. C. Martin, pastor, October 12th and 13th. The ministerial members were generally present, especially the pastors. The congregations also were generally represented by lay delegates. The old officers were re-elected for another six months: J. S. Duncan, Moderator; J. S. Martin, Clerk, and W. J. McKnight, Assistant Clerk. The first day's sessions were given up largely to the hearing of theological students on trials for licensure. Following is a list of the performances: A sermon on Ezek. 9:4, and an essay on "Witnesses for the Truth in the Roman Catholic Church, between Augustine and Luther," by C. A. Dodds; sermon on Jer. 10:23, and an essay on "Archibald Johnston, Lord Warriston," by P. S. Johnston; sermon on 1 Cor. 10:11, and an essay on "The Society People," by M. M. Pearce; sermon on 2 Cor. 4:10, and an essay on "The Power of Persecution as Seen in John Huss and the Hussites," by J. C. Slater; lecture on Lev. 1:3-9 and an essay on "John McMillan, the

Cameronian Apostle," by J. K. Robb, and a sermon on Eph. 2:4 and 5, by R. J. McKnight. These performances were all heartily sustained, and the remaining trials for licensure ordered to be given at the spring meeting of the Presbytery in April next, with the exception of J. K. Robb, who is to be licensed by a commission consisting of the pastors of Allegheny, Pittsburgh, East End and Wilkesburgh Congregations, together with an elder from each, and the seminary professors, which is to meet in the Allegheny Church, December 21st, at 7.30 P. M.

A call on Licentiate W. M. George, transferred as regular by the Iowa Presbytery, from Hopkinton Congregation, was laid on the table until Mr. George shall have finished his seminary course. Mr. J. T. Mitchell, formerly a student of Geneva College and now in attendance at the seminary, requested to be taken under the care of Presbytery as a first-year student. Inasmuch as Mr. Mitchell had never completed his college course, a committee consisting of Dr. W. P. Johnston, Revs. Prof. George Kennedy and D. C. Martin was appointed to examine him and report to commission appointed to license J. K. Robb, which was empowered to take final action on his request.

Prof. J. M. Coleman, of Geneva College, requested Presbytery to exercise the power of ordination in his behalf, giving as his reason that he usually spoke two or three times a month on principles which we, as a Church, regard as vital to national life, and that any authority which the Church might confer would be of great advantage to her cause. This request was referred to the Committee on Discipline which, owing to the difficulties involved of ordination without charge and without the

candidate's having completed the required course in the seminary, declined to make any recommendation in the case, simply referring it back to the Presbytery for action. Owing to the lateness of the hour at which this report was made, and the absence of many members of the court, the matter was laid on the table until the next meeting of Presbytery.

The conference that was to have been held during this meeting was indefinitely postponed on account of the time of Presbytery being so largely occupied each meeting with student performances.

Dr. J. W. Sproull was appointed to hold a communion at Youngstown and to examine the field with a view to locating there a stated supply.

Rev. H. G. Foster was appointed to act as Presbytery's domestic mission agent for the coming year.

Owing to some difficulties arising from requests for pay for preaching which had been done as the result of private arrangement, Presbytery resolved not to pay for any preaching in the future save that done in fulfillment of Presbytery's appointments.

Dr. H. H. George asked that Presbytery take some action in the interests of the coming National Reform Convention, to be held in Philadelphia, December 7-9. In response to this request Presbytery directed its ministry, eldership and membership to make special effort to make the coming convention a marked success, by holding meetings, appointing delegates, wherever possible or practicable, and by taking collections and forwarding the same to D. McAllister, treasurer of the association. It also directed that reports of all such action should be made at next meeting of Presbytery.

The Revs. W. B. Stoddard, of the Congregational Church, and J. S. T. Milligan and J. W. Cleland, of the U. P. Church, being present, were extended the courtesies of the floor. The last of the above-named spoke for ten minutes in the interest of the organization which has for its aim the securing of homes for homeless Protestant children.

The report of Presbytery's Treasurer, Jno. T. Morton, showed a balance in the investment fund of \$2,350.00; in the educational fund of \$610.34; in the current fund of \$314.65; making a total balance of \$3,274.99.

The Committee on Supplies made the following appointments:

Clarksburg: Oct. 24th, James McCune; Nov. 21st, W. T. K. Thompson; Dec. 19th, D. O. Jack.

North Union: Nov. 7th, Louis Meyer; Dec. 5th, W. M. George.

Youngstown: Oct. 31st, McCleod Smith.

College Hill Congregation was granted the privilege of supplying its own pulpit, with the exception of one Sabbath each month, for which the Committee on Supplies was to make provision. W. M. Glasgow was appointed to moderate session, and issue a call, if requested, in this congregation.

The Clerk of Presbytery was instructed to notify all congregations within the bounds of the Presbytery to take up a collection on Thanksgiving day, or thereabouts, for the aid of the weaker congregations of the Presbytery. He was also instructed to send to the Secretary of War and the public press the following action taken by the court:

"That we, as a Presbytery, earnestly petition the Secretary of War to instruct those who have charge of the government



property to so arrange that the locks (on the Monongahela River) shall be opened on the Sabbath day only in time of high waters for the saving of property, or under extraordinary circumstances, and be closed to all secular business and to all excursions on the Sabbath."

After extending a hearty vote of thanks to the pastor and people of East End Congregation for their kind and hospitable entertainment, Presbytery adjourned to meet in the Allegheny Church, W. J. Coleman, pastor, the second Tuesday in April, at 10 A. M.

J. S. MARTIN, *Clerk*.

The communion held in East End Congregation October, second Sabbath, was the largest since the break up of 1891. 46 sat down at the Lord's Table. Some were absent on account of sickness, and one, Mrs. Anna Jane Crummie, a sister beloved in Christ, had passed to her rest and reward only two weeks before. Our souls were fed and refreshed by the vigorous spiritual and timely sermons of our assistant, Dr. R. C. Wylie. The congregation, considering all circumstances, is in good spirits, and hopes to be able to stand and grow and maintain its much-needed testimony, even in the face of many difficulties and antagonisms. Three were added to the congregation, and there is good prospect of considerable increase in the near future.

LITTLE BEAVER, PA.—Mrs. Jane Young, widow of the late Elder John Young, and mother of Elders R. G. and H. H. Young, departed this life Oct. 2d, aged 88 years. She lived a consistent life, and died happy and peaceful in Christ. The sacrament of the Supper was observed on the second Sabbath of the same month, the assistant,

Rev. J. S. Martin, of New Castle, Pa., preaching, to the profit and delight of the people. \*

NEWBURGH, N. Y.—The sacrament of the Supper was observed in the Westminster Church on the first Sabbath of October. This was the eighty-fourth communion—two each year for forty-two years—that was administered in this congregation by its pastor, Rev. J. R. Thompson. Services were held on Friday, Saturday, Sabbath, and Monday evenings. On Saturday eight children were baptized. Seven members were added to the congregation. The use of tokens was dispensed with. Since the circular pews were introduced in the church the communicants occupy a short table in front of the pulpit holding about twelve persons, and also six pews in each of the two central rows of pews, thus approaching the form of simultaneous communion so earnestly urged by Dr. Houston, of Ireland, in his work on the "Lord's Supper."

On this occasion the pastor was ably assisted by Rev. Thomas Patton, of Coldenham, who delivered four clear, logical and appropriate sermons, that were highly appreciated by the worshipers. On the Sabbath the pastor preached from Psalm 145:9. The theme was: "God in Christ Satisfies the Desires of His People." His *person* satisfies their desires. The human heart craves for a view and enjoyment of an ideal person; just as the artist craves for an ideal statue or picture. The most perfect personality is Christ; and He alone satisfies the purest and highest desire of the renewed soul, the true communicant. His *work* satisfies the desires of His people. A great man is not only admired for his personality, but for his work. The most important work ever performed on earth

was done by Christ. He has given the highest type of Christian living; has laid the foundation of man's justification; has sent His Spirit to represent Himself on earth and prepare man for heaven; and has organized a Church as the great converting and reformatory agency in the world. These and other works satisfy the desires of all that long for a work to be done *for* us and *in* us. His *word* satisfies the desires of His people. The heart craves for knowledge, for truth, for fundamental principles, and especially precious promises. In the Word it finds all these and more, and is satisfied. It needs no new revelation. His *grace* satisfies their desires. Grace is a comprehensive word. It includes all divine gifts: faith, that grips the Gospel and person of Christ; hope, that brightens the Christian's future; and love, that sweetens the Christian life, beautifies the Christian character, and is the greatest grace, because it is the most useful, as it benefits others as well as the possessor. God promises grace, and the Christian heart responds. "I am satisfied." It has served me in sickness, in poverty, in persecution, and in the valley of the shadow of death. His *promised rewards* satisfy their desires. The heart expects and craves a twofold reward—one in this life, and the other in the life to come; to have heaven on this side of the Jordan, and then heaven on the other side. These rewards, the gracious recompense, are *sure*, and with them the ever-craving soul will be satisfied. As the poet says:

"I am satisfied with Jesus every day:

His redeeming blood has washed my sins away."

And as the Psalmist beautifully expresses it, "I shall be satisfied when I awake with Thy likeness." Heaven will not be a dis-

appointment; for "the half was not told me." "He will fulfill the desire of them that fear him." Com.

The communion in the First Church, Newburgh, N. Y., was held on Sept. 26th. The assistant was Rev. J. B. McIsaac, of Ingleside, Pa., who gave good, stirring discourses at all the services, and they were greatly appreciated by our people. The attendance was good, and we are anticipating a winter's work which will serve to deepen our hearts into godly living.

JOHN W. F. CARLISLE.

NEW CASTLE, PA.—The New Castle Congregation enjoyed a very pleasant communion October, the fourth Sabbath. There was an accession of 15; three by certificate, and 12 on profession of their faith. The pastor was assisted by the Rev. J. S. Duncan, of Parnassus, Pa.

NEW YORK.—On Tuesday, Sept. 28, 1897, Mr. Theodore Melville Carlisle was ordained and installed pastor of the Fourth Reformed Presbyterian Church. His brother, Rev. J. W. F. Carlisle, of Newburgh, N. Y., preached an interesting sermon from the words: "For which cause we faint not." The hall that the congregation occupies as a place of worship was filled with an attentive audience.

On the following Sabbath the pastor administered the Lord's Supper to a little band of 40 communicants. The theme of his action sermon was the endlessness of Christ's love, and the joyous services were closed with an appropriate discourse from Isaiah 32:2: "A man shall be as a hiding place from the wind," etc.

The Third Congregation, under the pastoral care of Rev. F. M. Foster, observed the Lord's Supper on the second Sabbath of October. The assistant, Rev. J. S. Thomp-

son, of Utica, O., presented divine truth in a clear and forceful manner. The communion season was a "refreshing time" from the Lord. There were nine accessions.

The next Sabbath, the Second Church held its half-yearly communion. Owing to personal and family trial an unusually large number of communicants were absent, but the attendance on the Lord's Day was very large, the house being filled during the long morning service with devout worshippers. Very timely, instructive and helpful were the messages that the Redeemer sent to His people by Mr. Thompson, of Utica, O. There were only five added to the membership of the Church; two of these the fruit of the Mission *el-Eman*.

The venerable Dr. James Kennedy, who served the Fourth Church for so many years and so faithfully, has left this city to reside with his eldest daughter, Mrs. Dr. William Morrison, St. John, N. B. We shall miss the familiar figure and cordial greetings of this esteemed father in the ministry, and we wish him continued peace and prosperity in his new home and amid new surroundings.

OAKLAND, CAL.—During the whole history of the Oakland Chinese Mission there has not been connected with it a more gentlemanly, intelligent and earnest class of learners than at the present time. In the early years of the work the school was much larger than at the present time, but as it was largely composed of new arrivals from the "Flowery Kingdom," bringing with them an incrustation of paganism and superstition of fully 4,000 years' accumulation, and speaking but the jargon of a language that will do little to help to

hasten the reign of righteousness on the earth, the teaching then was necessarily very primary.

As the Restriction Acts have greatly lessened immigration and made traveling between the two countries difficult for the Chinese, many have remained here for years, and in their new environments have unconsciously taken on so much of our civilization that they may be denominated Anglo-Chinese. Such youngmen are largely in the ascendancy in our Mission. It is pleasant to hear our Christian pupils inquiring for the *HERALD OF MISSION NEWS* and the *Christian Nation*, both of which help to make up the reading matter in the Mission, and to know that they are hoping to learn something regarding persons in the East, whom they have seen here, or of Church questions in which they have become interested. To the non-Christians, as well as to the Christians, the preparation for a Covenanter Mission in China is a revelation. They love to talk about it, not only asking questions, but giving opinions. Already the names, Robb and McBurney, are Mission household words.

All who are acquainted with Chinese know that they are not a stingy people, and of late our Christians have shown, by the liberality of their collections, that they are interested in the Missions of the Church.

Quite a number who are looking forward to baptism, and having a home in the Church, are always ready to drop the school-reader for a lesson from the best of all readers—the Bible. The gathering in of such as these is not the smallest factor in the evangelization of China.

ROSAMOND R. JOHNSTON.

OIL CREEK, PA.—Rev. S. J. Crowe, of Warren, O., reports a very interesting



communion in this congregation. The Misses Reba Reed and Mamie Stewart and Mr. Henry Early were elected and ordained as deacons. On Sabbath the church was filled with an attentive and appreciative audience at both diets of worship.

PHILADELPHIA, PA. — The Philadelphia Presbytery held its regular meeting in the First Church, Philadelphia, Tuesday, October 12th. The usual routine of business was transacted. In addition we note the following items as of general interest to the Church:

Mr. A. Waldo Stevenson was received under care of Presbytery as a student of theology.

Rev. Eugene F. Sherman, of the M. E. Church, Camden District, New Jersey Conference, was received into the communion of our Church, and his name put upon the roll of Presbytery.

Programme of conference during the evening was with reference to the 250th anniversary of the adoption of the Westminster Standards:

1. Historical Sketch of the Assembly.
2. System of Doctrine set forth.
3. Form of Government and Worship.
4. The Catechisms.

The following committee was appointed to manage the affairs of the Jewish Mission in Philadelphia:

Rev. T. P. Stevenson, *Chairman*,

“ J. C. McFeeters,

“ R. C. Montgomery,

Elder W. G. Carson, *Treasurer*,

“ James Patterson,

“ W. J. Marshall.

R. C. MONTGOMERY, *P. C.*

The Second Congregation of Philadelphia, Pa., celebrated the sacrament of the

Supper on October 10th. There was an accession of fourteen. The pastor, Rev. J. C. McFeeters, D.D., preached from the words, “I give unto thee eternal life.” Eternal life was described as a new order of being. As the roots of the palm tree absorb the soil and transform it into the sturdy trunk and spreading leaves, so the Holy Spirit takes possession of the natural heart, dead in sin, transforms its energies and creates a new order of life. The sermons of the assistant, Rev. J. S. Duncan, of Parnassus, Pa., were at once pleasing and instructive. The whole service from the beginning to the end was refreshing, a feast of fat things. The heart seemed to say, “Master, it is good for us to be here, and let us make three tabernacles.” But, as to Israel in Mount Seir, came the response, “Ye have compassed this mountain long enough; turn you northward”; northward to desert sands and rugged roads; northward to contend with giant forces, and conquer through Him who loves us.

The Lord's Supper was observed by the Third Church, October 17th. Rev. J. B. McIsaac, of Ingleside, Pa., was assistant, and contributed very much by his appropriate discourses to the value of a very pleasant and profitable communion season. The weather was delightful, and the members of the congregation were largely in attendance. One hundred and thirty-four communed. The pastor, Rev. R. C. Montgomery, writes: “We did not have any accessions at this time, but we had eleven in the spring. There are a number of boys and girls growing up, whom we expect to welcome into active membership as soon as they come to proper age. Last spring five came to us from other branches of the Christian Church. All speak of this communion as a season of spiritual refreshing, and we hope

to prove it has been such by renewed zeal and effort in the work of our Divine Master."

REHOBOTH, IOWA.—The members of this congregation were saddened by a telegram last Monday morning (October 18th), announcing the death of William E. Carson, on Sabbath at midnight, in the Presbyterian Hospital at Allegheny, Pa. Mr. Carson was born and raised in the Rehoboth Congregation. He had spent one year in the Theological Seminary, and had returned to resume his studies; but in a few days after the opening of the seminary he was stricken down with typhoid fever. For almost a month hope was entertained of his recovery, and his critical condition was not made known to him until about half an hour before his death. The announcement, however, occasioned him no perturbation or alarm. With the calmness of one who enjoyed conscious peace with God, his reply was, "The will of the Lord be done," and extending his hand to his cousin and fellow-student, Arthur A. Samson, who stood by his bed, he bade him good-by, and sent by him an affectionate farewell to his parents, brothers and sisters and other friends at home, and then, turning away his face as though he felt he had done with the world, he repeated the 23d Psalm—that Psalm so full of comfort to the dying, and so often found on the lips of God's children in their last moments. Father, mother, sisters and brothers were far away in their distant home. One earthly friend alone stood by his side to watch the parting scene, but down in the dark valley, we doubt not, the Good Shepherd was with him, His rod and His staff supporting and comforting him, until he had passed in safety within the heavenly fold.

Mr. Carson was an amiable young man, loved by all who enjoyed the pleasure of

his acquaintance. In the 12th year of his age he made a public profession of his faith in Christ, becoming a member of the Rehoboth (Iowa) Congregation. His life was that of an earnest, devoted Christian. He was known among his classmates in school, in college, and in the seminary as a close, hard-working student, whose aim and effort was to master every subject to which he directed his mind. During the past spring and summer he had charge of one of the missions of the Central Allegheny Congregation, and did much excellent mission work. His talents were of a high order, and his performances as a theological student before his Presbytery gave evidence that, had he been spared, he would have become an eminently useful minister of Christ. The meaning of the Providence that has called him away is far above out of our sight, and as we think of it, we can only say, "Even so, Father, for so it seemed good in Thy sight." His remains were brought home for interment. The funeral services were conducted in the church by the pastor, assisted by the Revs. McCauley and Thompson of the Presbyterian and United Presbyterian Churches. A large concourse of friends followed the body to its last resting place. The parents, brothers and sisters have the sympathy of the entire community in this the hour of their sore trial. May He who healeth the broken in heart, and tenderly bindeth up their wounds, support and comfort them in their sorrow.

J. A. BLACK.

In connection with this notice of Mr. Carson's early removal, we publish the following letter from his fellow-students:

R. P. SEMINARY, Oct. 20, 1897.

*To the Family and Relatives of Mr. W. E. Carson:*

Realizing the bereavement that has come

to you in the recent taking away of a dear one, and joining with you in this sorrow, the students unite in extending to you Christian sympathy. Close association with our brother has created and fostered regard and affection, and now that he is removed from his usual place we feel a deep personal loss. As a Christian gentleman, he was admired, and his memory will be cherished. He was talented, yet humble; dignified, yet courteous and loving to all; demanding much of himself, but charitable toward others. We delight to remember him as a student, as a preacher, as a missionary, and as a friend.

The mysterious providence that terminates the earthly career of one whose life was so full of promise is too wonderful for us to comprehend, but we hear the voice of Jesus, saying, "What I do thou knowest not now; but thou shalt know hereafter." Jno. 13:7. In full confidence that "He hath done all things well" (Mk. 7:37), we say with him who has fallen asleep in Jesus, "The will of the Lord be done." He was the ripest of us all, therefore the Lord took him. His work was done, therefore it was far better to depart and be with Christ.

The appropriateness of the text assigned to our brother in the students' preaching course indicates that the Divine Mind was guiding the human instrumentality. He was to have preached on Phil. 1:21, "For to me to live is Christ, and to die is gain." How fitting a passage for contemplation in view of the final summons! This is the comfort in his departure, that his gain is immeasurably great. We who are left to labor would also heed the lesson God is teaching us. Our love for brethren will be increased; our self-surrender to our Master's service more complete; our ties to

heaven strengthened. The life of this one will thus live on in our lives as an unseen and silent force, shedding abroad its benign influence.

To the stricken ones in the home; to his life-long companion and fellow-student, Mr. Samson, who so lovingly ministered to him in his last illness, and to all the bereaved relations, we extend our sympathy; but, above all things, we point you to the consolations of our most holy faith.

"Finally, brethren, farewell. Be perfect, be of good comfort; . . . . and the God of love and peace shall be with you." 2 Cor. 13:11.

C. McCLEOD SMITH,	} <i>Committee.</i>
JOHN K. ROBB,	
C. A. DODDS,	
HARRY HUNTER,	

VALENCIA, PA.—Communion services were held in Pine Creek the first week in October. There was one added to the congregation by profession. In Union similar services were held the following week, when there was an accession of five. The pastor, Rev. A. Kilpatrick, had the assistance of Rev. D. C. Martin and Rev. R. J. Gault. The latter congregation has been strengthened for work by the election of John A. Forsythe and R. M. Dean to the eldership, and Jas. M. Sterrett, S. R. Dean and Will R. Cook to the deaconate. The house of worship, too, has been painted, and new oak circular pews substituted for the old seats, improving the building both in appearance and comfort. In North Union A. A. Dickey and Geo. McCaw have been added to the Session.

Elder David B. Crowe fell on sleep Wednesday, Oct. 13th. The funeral, on Saturday, was attended by a large company of friends and neighbors, Revs. D. C. Martin, Prof. D. B. Willson and A. Kil-



patrick conducting the services. Rev. J. Galbraith, who had been his pastor for over fifty years, was present, but unable to take any part.

WALTON, N. Y.—The fall meeting of New York Presbytery was held in Walton, N. Y., October 19th and 20th. Three sessions were held. Twelve ministers and seven elders were present. Two pastors had been settled since the spring meeting—Mr. T. M. Slater, in Bovina, May 20th, and Mr. T. M. Carlisle, in Fourth New York, Sept. 28th. White Lake was granted the moderation of a call, Mr. Wallace to preside; and was recommended to the Central Board of Missions for \$100.00. Brooklyn also was granted a moderation, Mr. Sommerville to preside. A commission, consisting of Messrs. F. M. Foster, Sommerville, T. M. Carlisle, Henry O'Neill and William Browne, was appointed to receive and transfer the call. The following delegates were appointed to attend the National Reform Convention at Philadelphia, Dec. 7-9: Messrs. Wallace, McNaugher, Pritchard, O'Neill and Patton.

The matter of the singing of a hymn in Second Newburgh was considered. The pastor related the circumstances and, having heard both sides, the majority of Presbytery were satisfied. Still, to prevent a misunderstanding, a resolution was adopted reaffirming our position upon psalmody.

A conference was held at the evening session of the first day. The Moderator, Mr. Reed, presided. Mr. J. M. Foster presented a paper upon "The Scope of the

Church's Work"; Mr. McNaugher delivered an address upon "The Present Outlook of the Church," and Mr. Thompson spoke on "Spiritual Power." Messrs. J. W. F. Carlisle, Henry O'Neill, McElwain and F. M. Foster, took part in the discussion that followed the more formal addresses.

Rev. J. S. Thompson, of Ohio Presbytery, was present at all of the sessions.

The church was elaborately decorated with flowering plants; and Presbytery was well entertained by the Women's Missionary Society and the members of the congregation living in the village.

The next meeting of Presbytery will be held in the Third Church, New York, on the third Tuesday of April, at 10:30 A. M.

S. G. SHAW, *Clerk*.

WILKINSBURG, PA.—Communion services were held on Sabbath, Oct. 24th, in the Wilkesburg church. During the preceding week prayer-meetings were held each evening, beginning with Tuesday. These preparatory meetings were all unusually well attended. There was the manifest presence of the Spirit throughout the entire service. The discourses by Brother D. C. Martin were adapted in a most admirable manner to the spiritual needs of the people. There was a larger attendance, and more people sat down at the Lord's Table than at any previous communion during the present pastorate, and probably more than at any communion in the history of the church. This congregation is experiencing the blessing of the 133d Psalm. There was an increase of eight members. *Com.*

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*Congregations and individuals are invited to contribute items of news to this department of the HERALD OF MISSION NEWS.*

## MONOGRAPHS.

## THE MISSIONARY'S FAREWELL.

The imperfect stanza in this poem, as published in October No. of *HERALD OF MISSION NEWS*, should read thus:

Distressed Jeremiah, I envy thy case ;  
 No Arab hiatus thine ear had to trace ;  
 No Syriac language o'erloaded thy tongue,  
 The gospel proclaiming to Israel's throng.  
 Even Chaldaic accents flowed sweet from thy  
     tongue,  
 While safely declaiming the people among.

The word "Eleayas," in the preceding stanza, should be "Eleazar." The word "daughters," in the last verse on page 234, should be in the singular number, and it will interest our readers to know that the "little daughter" referred to is Mrs. David Metheny. The boy spoken of in the first line of that verse is J. C. Dodds, an elder in La Junta Congregation. They were respectively 7 and 4½ years of age. They were left in the care of their grandparents, and did not see their father again till 1865, and then only for the little time spared from the lecturing tour of "all the churches."

As we anticipated, the publication of this old poem has recalled to many minds the fading incidents of forty years ago. To give only one example. Mr. James Watson, of Utica, Ohio, writes: "Well do I remember the farewell given to those missionaries in our Eleventh St. Church, New York. The house was packed to its utmost capacity. Many of our own ministers and representatives from other denominations were there, and the addresses were very touching. As the missionaries sat together on the platform, all eyes were directed to them. Each appeared complementary to the other—Mr. Beattie looking thoughtful, sober and sedate; Mr. Dodds mercurial and somewhat

restless, his sharp eye and keen glance taking in the situation, and perhaps the eye of his faith taking in his work and its reward. But they rest from their labors, and their works do follow them, and will continue to follow them from the Mission that they were instrumental in organizing in that old and far-off land. Not many are now living who were at that farewell meeting, forty years ago this month."

## FAITH CHAPEL SABBATH-SCHOOL.

This Mission was organized Sabbath, Sept. 4, 1887, in the borough schoolhouse, by Dr. J. W. Sproull, Mr. John Aiken and Mr. Robert Aiken, members of Session, and a corps of teachers from the Central R. P. Congregation, with about fifty scholars, and some good friends from the borough.

Previous to this time there had been no Sabbath-school in the immediate neighborhood, the nearest being in the city, a distance of about one mile.

The present chapel was built during the latter part of 1887, and dedicated Dec. 23d of same year. Mr. John Aiken acted as first superintendent.

The following have been employed as missionaries: Rev. T. Holmes Walker, G. M. Robb, Mr. Speer, Rev. J. B. McIsaac, Rev. A. J. McFarland, Jr., Mr. C. McCleod Smith. Mr. A. A. Sampson has at present charge.

Prayer-meetings were held during the administration of Mr. Robb, Mr. Speer and Mr. McIsaac, but were established permanently by the earnest efforts of Mr. Louis Meyer, assisted by Mr. McCleod Smith and Mr. A. J. McFarland. During the past ten years services were held, with a few exceptions, every Sabbath evening.

Mr. T. S. Trumbull, the present superintendent, is and has been the most zealous officer the school has ever had. The success of the school in the past five or six years is owing to his untiring efforts in its behalf, and, under his guidance, a corps of faithful teachers. It might be well to state here that of the teachers who were at the organization of the Sabbath-school, three are active teachers in the school at present; namely, Misses Helen R. Aiken, S. E. Aiken and Edna T. Shiring.

The average attendance before 1893 was under 100 and, during the year 1893, 128. The membership has increased gradually, until at present the enrollment of scholars is 288, with an average up to date of 206.

Fifty-three have united with the Central Church, of whom thirty-eight are active members to-day. Three times has the Lord's Supper been dispensed.

At the last communion season the services were most affecting, the striking feature to a looker-on being the number of young people surrounding the table of the Lord, the addresses by the speakers all tending toward an appeal to them to consecrate themselves to the Master's work; and we believe that we never before realized so forcibly our great need of a loving personal Saviour.

COM.

### "IS THE YOUNG MAN ABSALOM SAFE?"

Absalom's monument was reared the same day that his grave was closed. Usually an interval elapses. It was built by soldiers and bore no inscription. His post-mortem honors were very different from his expectations, for he had built a mausoleum in the king's dale and erected a pillar which he called after his own name. 2 Sam. 18:18. But instead of this, his last long

sleep was in a lonely forest, in a dishonored grave, without shroud or coffin, and without a requiem or a tear. By birth a prince, and possessed with the make-up of a very successful politician with brilliant prospects, his life was a failure. He was rich and handsome, and was endowed with luxuriant hair and great worldly ambition. By his sordid ambition and winsome beauty he was degraded, and by his wonderful hair he was hung. He started a great insurrection against his heavenly Father and against his earthly father which ended in his ignominious death. In fomenting this rebellion he used his marvelous beauty and wonderful hair and winning manners and fascinating address with all the cunning and deception of the finished demagogue and intriguing politician. He said, "What we need is a change." As the present political saying is, "When the 'outs' are in and the 'ins' are out, all wrongs will be righted." So Absalom said, "Oh that I were made judge in the land, that every man which hath any suit or cause might come to me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand and took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel."

This sleek deceiver paid great attention to the outward adorning of his person and the parting of his locks. All Jerusalem knew the weight of his hair. He was thoroughly deceptive, and could kiss Joab's hand and then set his field on fire. He could flatter Ahithophel and court his counsel, and then coldly dismiss him to the halter of the suicide. His life corrupted men and led them astray. His example is



so contagious that innocence and beauty must fly into hiding; and society must muffle its door bell and hang out the crape, for death has come.

This typical story and character represents the fast young man of to-day. It teaches the vanity of personal beauty apart from moral worth. "But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him." Indeed, the pictures of Hogarth represent beauty as the common heritage of fast young men, and it is called a fatal dower. Beauty without moral worth leads down to death. Beauty of face and form without excellence of character is only a poor sham that is always spoiled by baseness and wickedness of character. He was a wayward and undutiful son, and violated the first commandment with promise. This the Spirit of God denounces as an aggravated sin. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." If Absalom were living now he would be a leader for millions of young men and women in all that pertains to carnal pleasure. He would outdo the most corrupt politician in winning the patronage of men along immoral lines. He would shine in the ballroom and theatre with remarkable brilliancy. He would not hesitate to use the holy Sabbath for unlawful purposes. He would revel in the full list of forbidden pleasures and lead society into social ruin.

Why will the young men of to-day, in such large numbers, follow such a leader? What reason can they give for it? Do they not know that Almighty God will bring such an one into judgment, and that the

blind leader of the blind will land himself and followers in the ditch? It is estimated that one-half our population is under twenty years of age, or, in round numbers, above thirty millions of young people that Absalom wants to lead to death and shame. The importance of the question, "Is the young man Absalom safe?" cannot be over-estimated. The parents of this land ought not to be willing to give even one young man or woman to the service of the devil, no more than David, when he cried in unspeakable anguish, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

S. J. CROWE.

WARREN, O., Sept. 16, 1897.

### EVILS OF FOOTBALL.

College athletics are argued as necessary to compete with rival educational institutions in securing students. But football contributes nothing to the physical, moral or spiritual development of college students. It has been conservatively estimated that the lives of football players are shorter than any similar barbarous performers, and insurance companies have ceased to place them on their lists. Morals are forgotten on the ball field, and spirituality loses more in one hour than it gains in a month.

According to the reports of *one* newspaper of Pittsburgh, thirteen promising men have lost their lives at football in the past few months. Add to this list Benjamin Rich, of the Tyrone team, who was immediately killed by eight ferocious opponents falling upon him, and who died, a few moments after being extricated, from concussion of the brain. This was on October 16th. Now Ross Fiscus, captain of the Geneva College team, of Beaver Falls, Pa., is laid up at Greensburg, suffering seri-

ously from a clot of blood on the brain, the probably fatal injury being received during the recently desperate game with Washington and Jefferson College. Other Geneva College students have been so seriously injured that they had to give up their life plans and suffer from a broken-down constitution until God shall relieve them by death. In the name of God and humanity, we ask, who is responsible for these deaths and lifelong injuries? Is it not time that college faculties were substituting in the curriculum something better than the barbarous feudal spirit of the dark ages as illustrated in murderous football of to-day? They must otherwise bear the responsibility of these crimes! College and Church authorities have encouraged this evil, and now it is high time to call in the civil power to rid religious institutions of these cherished crimes. Lives are too precious and money is too scarce to contribute to athletic fields for such purposes, when the Church treasuries are largely overdrawn in the attempt to *save* men. "My people are destroyed for *lack of knowledge*." It is true that some college students can accomplish more with their *feet* than with their *heads*, but this does not redound to the honor or standing of the college. Some means must immediately be devised by which the fatal consequences of football may be avoided, or the game should be stopped by the strong arm of the civil authorities. Because the perpetrators of these crimes are "college faculties or students" does not justify the evil, but only adds to their condemnation.

AN ATHLETE.

#### QUICK RETURNS.

The founder of one of the large dry goods houses of Brooklyn, who has reached

the ripe age of eighty-eight years, but is in good health and is active in mission and Sabbath-school work, and especially interested in the Italian Mission in his city, a few days ago related to one of the secretaries the following interesting incident. He said that when he was a young man he was working for \$300 a year in the leather house of Mr. Van Nostrand. The American Tract Society had only recently begun its work, and one day he saw an appeal for funds in its behalf. The next morning he was passing by its store at the corner of Nassau and Spruce Streets, in New York, with only five dollars in his pocket, and was seriously thinking the matter over whether he would go in and make a contribution. As he drew near the door he decided to give the entire amount to its work. He stepped in and handed the money to one of the officers. The next day Mr. Van Nostrand, his employer, sent for him, stating that they were pleased with his services and wished to add \$100 to his salary. The addition of one-third to his income within twenty-four hours after he had given all he had to the noble work of the Tract Society made a very strong impression upon his mind, and had much to do with his interest in missionary work throughout his life. He is a generous giver to all benevolent causes, and makes an annual offering to the Tract Society. He has found it good to "honor the Lord with his substance and the first-fruits of all his increase."—*American Messenger*.

#### IMPRESSIVE WORDS.

Have we, who are appointed to teach and instruct the people committed to our charge, made their duty clear to them? Have we exhorted them as we ought to obey our Lord's command, "Go ye into

all the world and preach the Gospel to every creature"? Is not that command as clear and as explicit as the command, "Do this in remembrance of Me"? Do those who insist on obedience to the one command insist on obedience to the other also? Must we not rather deplore the manifest failure here?

All experience shows that, by an eternal law, home work and foreign work flourish or decay together. Depend upon it, your contributions to home objects will never suffer because the missionary work of the Church abroad has taken its proper place in your parochial organization. On the contrary, they will grow and increase; the foreign work will act and react in innumerable ways on the home work. Schools, Bible-classes, services in church,

will all be stronger, brighter, healthier, in proportion as the duty to preach the Gospel to the heathen is recognized. The duty once recognized will become a privilege and a joy. It will be found a sovereign antidote to that selfishness which is so often a canker in our work. It is quite possible even for the religious work of a parish to be "sicklied o'er with the pale cast" of selfishness, and it does us all good to be driven out of our narrow parochial groove, to be compelled to take a wider outlook, to be made to feel that Christ's Kingdom is not confined to our own parish, our own diocese, our own country, but is as wide as the world. "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—*Dr. Perowne.*

## EDITORIAL NOTES.

—The *HERALD OF MISSION NEWS* is very much gratified at the hearty reception given to the proposal to change its title and scope. Good wishes have come from all parts of the Church, accompanied in not a few instances with offers of brotherly co-operation and personal references, that were not looked for and on that account perhaps are more thoroughly appreciated. Many names and addresses have been added to the mailing list already, and many more are pledged, to begin with the new year. A large edition of this number has been issued that friends who are willing to widen the influence of a magazine devoted to missionary work at home and abroad, by acting as agents, may be supplied with sample copies for this purpose.

—Some friends of this paper object to any change in the name. A change, however, seems necessary to indicate our purpose in enlarging it and throwing open its columns to the discussion of any and every question of present and pressing interest to the Church and the world. But that change cannot take away its distinctively missionary character. The *HERALD OF MISSION NEWS* was started, and has been conducted for eleven years, in the interest of world-wide evangelization, and whatever title the periodical may bear, it will continue to plead for the "preaching of the gospel of the kingdom in all the world for a witness to all the nations," as the peculiar work of the Church. This thought will be always found at the front



and will give tone and character to all its teachings. Every congregation that has any life and vigor to-day is not only holding fast, but holding forth the word of life. The man who preaches the gospel for the conversion of sinners and the edification of saints, and the man who preaches the gospel for the reformation of civil society and the overthrow of vice and immorality in a community, are laboring to secure the same result, namely, the recognition everywhere of the mediatorial authority and claims of Jesus Christ. The work of the Reformed Presbyterian Church is a unit and always missionary. In the word of God there is an interweaving of home and foreign work, and what God has joined together no one has any right, either in theory or practice, to put asunder.

—A few correspondents wish to know what we are willing to publish in the shape of news. This issue of the *HERALD OF MISSION NEWS* contains an answer in part to this question. What is inserted under "At Home" is news worthy of a place in the history of the Church. There is not an item of gossip there. We should be glad to have similar reports of communion services from all the congregations, and also brief statements of what is being done through the agency of Sabbath-schools and in other ways to reach with the message of eternal life the multitudes that, both in city and country, are living outside the Church of Jesus Christ. If, on any occasion, a minister in his sermon, or a speaker in the social meeting for prayer, has made a remark more than ordinarily striking and impressive, let the hearer who has felt its force send it to us at once. Only a few weeks ago a member of one of the churches in Ohio said to his pastor, as they were passing out of the place of worship, "When

you gave out that text to-day, I felt that we ought all to kneel down and pray." The simple word of God had taken hold of that man the moment it was spoken, and brought him under its blessed influence. The record of his experience could not but be helpful to others.

On the other hand, we do not care for reports of meetings that contain simply a list of the speakers and topics. They are of no permanent value, unless accompanied with a résumé of the addresses. It may be well enough to send items of that kind to the daily papers, or even to a Weekly; but in a monthly record of events intended for preservation and future reference such skeletons are out of place. Give us meat, not bones. Nor can it be of any interest to the Church to know that Rev. Earnest Hardworker, D.D., of Boston, Mass., spent a few days in the hill country of Western Pennsylvania, visiting old friends and breathing the health-laden air of that famous region. And why should anyone expect us to herald it all over the United States and Canada that Miss Minnie Allsmiles was seized suddenly, Tuesday evening, at the Christian Endeavor Convention, with jumping toothache, and had to be assisted home, but was out in the morning bright and winsome as ever? We don't know Minnie, and the society gazetteer should have a chance to live.

A few marriage notices have been published free, but in future 15 cents will be charged for such a notice on the cover, and 25 cents when inserted among "At Home" news. No young man who has won the object of his affections, perhaps after months of weary toil and rivalry, will begrudge so small an amount to inform his friends that he has come out ahead of all competitors, and can now dismiss all

anxiety. The income from this source, if business is brisk, will materially aid us in our work. But brief obituaries will be inserted free.

—After a rough but uneventful voyage across the Atlantic, Rev. R. J. Dodds and his family reached Liverpool, October 16th. Before this paper is in the hands of our readers they will be near, if not at, the end of their journey.

—We are requested to say that in writing to the brethren in Asia Minor it is better to keep the name "Mersina" off the envelope altogether. Simply write the name of the missionary, British Post Office, Constantinople, Turkey, and in the left-hand lower corner, "Via London Open Mail." This should secure the safe delivery of letters to Dr. S. A. S. Metheny, Rev. R. J. Dodds, Miss E. M. Sterrett and Miss Lizzie McNaughton.

—A friend of missions, who "does not wish her name mentioned in any paper," has sent to us from Glenwood, Minn., one dollar for the "colored people," to be "used for education." The money has been remitted to Treasurer John T. Morton.

—We have been instructed to say that the Board of Sustentation, consisting of members of the Central Board of Missions, has been organized by the election of the officers of the latter, namely: J. W. Sproull, Chairman; A. C. Coulter, Secretary, and W. J. Coleman, Cor. Secretary.

—The first Sabbath of November is the day appointed by Synod for the collection for Southern Mission. \$5,000 were appropriated by Synod for this scheme. On the 1st of October the treasury was overdrawn to the amount of \$115.42. There is pressing need of a liberal collection.

—The mail has brought to us a call for a National Reform Convention, to be held in

Philadelphia, Pa.,

December 7, 8 and 9, 1897.

This call is signed by Hon. Felix Brunot, President, the Secretaries and Treasurer of the National Reform Association, and many others, including ministers, presidents of colleges, and judges, all eminent in their professions. This admirable paper, which limited space forbids us to reproduce, is a timely appeal to every member of the Reformed Presbyterian Church, and every lover of his country. The purpose of the proposed convention is to show the practical bearing of the principles that are central in our Testimony. With much self-denial, the men whose names are identified with the National Reform movement have labored for years to enlighten the country as to the claims of Christ to a recognition of His mediatorial authority in the State as well as the Church. Nor have their efforts been fruitless. In all branches of the Christian Church you will meet to-day with men, who, though not yet ready to advocate such an amendment to the National Charter as the Association desires to secure, are preaching in the pulpit and through the press, in many instances perhaps unconsciously, the great underlying principles of national religion. Among the followers of Jesus Christ in this land are many devoted men and women, at their wits' end as to how to cope with intemperance, Sabbath-breaking and other forms of social immorality. Let them attend this convention and learn that the streams must be muddy and unclean so long as the spring is impure.

—We make the following announcement, although too late to be of any real value to the Convention:

The Pittsburgh Presbyterial Christian Endeavor Union of our church will hold its fourth convention in the new church on

College Hill, Beaver Falls, Pa., beginning Tuesday, November 2d. A most interesting programme has been prepared by the Committee on Arrangements, good speakers secured, and adequate free entertainment provided for all who will come. Let every society in the Presbytery, whether Christian Endeavor or not, send delegates. Some of the most vital questions touching our duty and relationship to others will be fully discussed.

We hope that a report of this meeting will be prepared for the *HERALD OF MISSION NEWS*.

—The Fleming H. Revell Company, New York, Chicago and Toronto, have laid on our table four valuable volumes on missions:

*The Gist of Japan*, by Rev. R. B. Perry, A.M., Ph.D., of the Lutheran Mission, Japan.

The aim of this book is to give in a popular form and brief compass information in regard to missionary work done in Japan. In his preface, the author says: "There has been no attempt at exhaustive discussion, but great pains have been taken to make the book reliable and accurate." It begins with a description of the country, its climate and productions. Then follow chapters on the characteristics, manners and customs, morality and religions of the people. The story of the introduction of Christianity and the progress of Protestant Missions is well told. The reader will also find much that is interesting and instructive in regard to the private life of missionaries, methods of work, obstacles, etc.

The price of this volume is \$1.25.

*Seven Years in Sierra Leone*, by Arthur T. Pierson, D.D.

This book is a graphic picture of the missionary life of William A. B. Johnson in Regent's Town, Sierra Leone, in Northwest

Africa, from 1816 to 1823. The people among whom he labored were of the most degraded character, the scene of his evangelistic work being a place where British cruisers landed the cargoes of slaves captured from slave-ships. But the simple story of the Cross proved to be the power of God in the salvation of many souls, from the very beginning and throughout the whole of his labors. The hero of this touching narrative supplies a fine example of the preparation that is necessary to success in the gospel ministry. "Nothing is more noticeable," writes the author, "than the simple, humble, self-distrustful spirit which Mr. Johnson preserved to the end of his life. Perhaps this was the grand secret of his success. The lute never took on the fatal varnish and gilding of self-sufficiency and self-glory. He never ceased to be a little child; he waited to be led, to be taught, to be upheld, uplifted, upborne; even success never elated or inflated him, and the consequence was that God could be glorified in him as in few others, for he never himself got in the way of the Cross. Always behind it, never before it, the crucified Christ was exalted, and proved his words that if He be lifted up, He will draw all men unto Him."

Everyone will wish to buy this book for \$1.00.

*A Concise History of Missions*, by Edwin Munsell Bliss, D.D.

Dr. Bliss is so well and favorably known as the editor of the "Encyclopedia of Missions" that a work of this kind from his pen needs no recommendation. The sentence with which the preface begins describes the book: "The history of missions is the history of the extension of Christianity."

The price is only 75 cents.



*The Growth of the Kingdom of God*, by Sidney L. Gulick, M.A., Missionary of the A. B. C. F. M. in Japan.

In this volume the author tells us he has set himself to "search for an answer to the primary question of fact as to whether or not the kingdom of God is growing." "The germ of the book was an address delivered to an audience of wide-awake Japanese young men," in which he told them briefly of "the growth and influence of the Christian religion in the world and the transfor-

mation it had wrought in the thought of the western nations." In its enlarged form, including a chapter on the growth of the kingdom in England, it "may be called an apologetic for Christianity, based on a view of its varied forms of growth—growth in numbers, in understanding, in practice and in influence." This volume contains much that every student ought to know who wishes to be abreast of the times.

The price is only \$1.50.

*New York, October 6, 1897.*

*Received to-day, through Herald of Mission News, the sum of Five Hundred and Ninety-four Dollars and Fifty-five Cents, being the contribution of the Young Women of the Reformed Presbyterian Church, toward the salary of their missionary for a fifth year.*

*Also received through the same channel, from the Elders of the Reformed Presbyterian Church, the sum of One Hundred and Five Dollars and Forty-five Cents, toward the salary of their missionary for a fourth year.*

*Walter G. Miller, Treas.,  
per A. M. M.*

*\$594.55.*

*105.45.*

## MARRIED.

By Rev. J. W. Sproull, D.D., Oct. 19, 1897, at the home of the bride's sister, Mrs. A. J. Cathcart, Allegheny, Pa., Peter Meany, of Chicago, Ill., and Miss Emily J. Crombie, of Allegheny.

By Rev. D. C. Martin, at his home, Etna, Pa., Sept. 13, 1897, James B. Dobins and Henrietta Haase, both of Etna, Pa.

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## VALUABLE MAP.

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The HERALD OF MISSION NEWS offers for sale a large map of our Mission Fields in

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